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The Presbyterian churches

THE PRESBYTERIAN CHURCH
IN SCOTLAND

THE PRESBYTERIAN CHURCHES

DIVISIONS AND UNIONS
IN SCOTLAND, IRELAND,
CANADA AND AMERICA

BY

✓
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AN EXPLANATORY WORD

It is not the purpose of the author to record a complete history of the various Presbyterian and Reformed churches in Scotland, Ireland, Canada and the United States of America. He has resisted the temptation to make a thick book. His object is to give a brief outline only, by statement and diagram, of the origins, divisions and unions, which will enable the reader readily to trace the continuity of these various bodies. Almost everyone who undertakes to study the history of these organizations, as related one to another, would be grateful for a plain, simple statement, written with the purpose of keeping the identity of each church clearly in view. It is to this task that the author has set himself. To the short, descriptive outlines are appended

diagrams, or charts, which will enable the reader to trace, with the eye, the movements which affect the continuity of a church.

It is believed that a brief statement, in which the reader can follow easily the streams of Presbyterian history, as they flow separately or together, will be welcomed by those who are interested in Presbyterianism, and yet have not the time to consult the voluminous literature bearing on the subject.

A preliminary edition of this little work was printed some time ago. Copies were sent to representative men on both sides of the Atlantic, including the leading historians in these churches. Among those who were kind enough to examine the work, and to make helpful suggestions, mention may be made of the following: C. G. McCrie, D.D.; Prof. James Orr, D.D.; Edward T. Corwin, D.D.; James I. Good, D.D.; William Gregg, D.D.; Robert Christie, D.D.; John A. Wilson, D.D.; A. G. Wallace, D.D.; John McNaugher, D.D., LL.D.; Edward W. Mil-

ler, D.D.; Thomas C. Johnson, D.D.; Samuel J. Niccolls, D.D., LL.D.; Charles L. Thompson, D.D., LL.D.; Henry C. McCook, D.D., Sc.D., LL.D.; Andrew B. Baird, D.D., LL.D.; William H. Roberts, D.D., LL.D., and General Ralph E. Prime.

The author has profited by the suggestions received, and it is believed that the book as now issued can be relied on as an accurate and clear statement of the facts with which it deals.

THE AUTHOR

Lebanon, Tenn.,

January 20, 1910.

THE PRESBYTERIAN CHURCHES

CHAPTER I

THE PRESBYTERIAN CHURCH IN SCOTLAND

The gospel was preached in Scotland at a very early date, and in a comparatively free and pure form. It does not seem probable that the Culdee Church contained anything like diocesan episcopacy. The Church of Rome began to make inroads on the native church early in the seventh century. After the Norman conquest of England large numbers of Saxon exiles found their way into Scotland. "These exiles were headed and accompanied by what remained of the Saxon royal family, and particularly by a young prince named Edgar Ethling, who was a near kinsman of Edward the Confessor, and the heir of this throne, but dispossessed by

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the Norman conqueror." This prince took with him to Scotland two sisters, named Margaret and Christian. They were received with great kindness by King Malcolm III (Canmore), who made the Princess Margaret his wife about 1067. Margaret was a devout member of the Roman Catholic Church. As Queen of Scotland she introduced various religious customs, while her charity to the poor was unbounded. Through her and the large number of courtiers that followed her to Scotland from England, the pope was able in the last half of the eleventh century to impress strongly the Roman type of Christianity upon the Scottish Church. In view of this fact Margaret was canonized in 1250, and became the patron saint of Scotland.

THE REFORMATION

The battle of Bannockburn, in 1314, led to the treaty of Northampton, in 1328, in which the independence of Scotland was rec-

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ognized by England. The sturdiness and patriotism of the Scotch, remarkable before, were enhanced by this victory. Owing to the intimate relations existing between continental countries and Scotland, the latter received the continental type of the Reformation, rather than the English type. The efforts of Wycliffe and Huss, however, had sensibly affected the Scottish Church. The Reformation in Scotland was far more radical than it was in England. In the latter country the crown and bishops favored the type of Reformation there introduced, while in the former country the people and many of the great feudal lords took the lead in the Reformation.

The attempts at reform preceding 1557 may be characterized as a series of sporadic outbreaks of opposition against the Romish system, by individuals. Patrick Hamilton began preaching reform in 1528, and was seized and burned. George Wishard appeared fifteen years later and shared the

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same fate. In 1557 "the first covenant" was subscribed by a number of distinguished gentlemen. In this covenant they promised to apply their very lives in order that they might "maintain, set forward and establish the most blessed word of God, and his congregation." Those who signed this covenant were called "the Lords of the Congregation," the "Congregation" consisting of the people who adhered to them. "The Lords of the Congregation," the ministers who favored reform, and the "Congregation" all joined in a vigorous campaign for the promotion of the Reformation.

✓ In 1538, James V of Scotland was married to Mary of Guise, of France. Of this union Mary Queen of Scots was born in 1542. James died, and Mary was crowned before she was a year old. The regency was committed to her mother. The young queen was sent to France to be educated, and in her sixteenth year she was married to the dauphin, who afterward reigned for a short time

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as Francis II of France. By this marriage it was the hope of the queen regent and the Catholic court of France to unite the crowns of Scotland and France, and so make Scotland a permanent Catholic country. But ✓ the Protestant party, bound together by the covenant above mentioned, and renewed in 1559 as “the second covenant,” stood in the way. The queen regent temporized for a time, but finally called to her aid French soldiers. The safety of England being thus threatened, Elizabeth was compelled to dispatch an army to repel the French invasion. ✓ The result was a victory for Protestantism. The queen regent died in June, 1560, and the same year a Confession, drawn up by John Knox and others, was presented to the Scotch Parliament, which sanctioned it in August, and a few days later proclaimed the Reformed faith to be the religion of Scotland. This was before the death of Francis II, in December, 1560, so a messenger was sent to Paris to obtain the ratification of the act,

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by the queen and the consort king; but this attempt was unsuccessful. Francis soon died, and Mary returned to Scotland, in August, 1561.

PRESBYTERIANISM ESTABLISHED

Parliament had abrogated papal jurisdiction; but it had, as yet, enacted no ecclesiastical jurisdiction in its stead. The first General Assembly of the Presbyterian Church convened later in 1560, and appointed a committee to draft the First Book of Discipline, which was subsequently adopted. But a disagreement now arose between the Reformers and the Protestant nobility in reference to the disposition of the patrimony, which had heretofore gone to the support of the Roman hierarchy. The young queen, who was intensely Catholic, was quick to seize the advantage which this dispute afforded her. It was not until 1567, after the queen's conduct had outraged all sense of propriety, that Parliament "ratified all the acts which had

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been passed in 1560, in favor of the Protestant religion and against popery.” The ecclesiastical jurisdiction exercised by the General Assembly of the church was formally ratified. This constituted the Presbyterian Church the Established Church of the realm. An act was also passed providing for the support of the church.

In the settlement of pastors there was reserved “the presentation of lay patronages to the ancient patrons,” which became a source of much trouble to Scotch Presbyterianism. This will be considered hereafter. Owing to the necessity of the case, the country had been divided into departments, and over each had been placed a minister who was known as superintendent. In 1572 the regent of James VI called a convention of these superintendents and others, in order that some means might be devised to control the wealth which had formerly flowed into the lap of the Roman Church. A plan was inaugurated according to which the titles of

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archbishops, bishops, etc., should remain in force, but it was stipulated that these officials should be subject to the General Assembly. This unpresbyterian act proved to be another source of trouble to the church.

UNION OF CROWNS

The crowns of Scotland and England were united, in 1603, when James VI of Scotland became James I of England, thus substituting, in England, the Stuart for the Tudor dynasty. After this followed a long struggle in which the crown endeavored to enforce episcopacy upon the Scotch Church. It was a life-and-death struggle. In 1638 a national covenant was circulated, which was signed largely by all classes, pledging the people to resist the unlawful course of the crown. The Scotch resisted force with force. In 1643 ✓ "The Solemn League and Covenant," sometimes confused with "The National Covenant," was circulated both in Scotland and in England. The object of this covenant

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was to free England as well as Scotland from episcopacy. The Westminster Assembly convened in 1643, and continued its sittings until 1648, having sat 1,163 times. Scotland, through her six commissioners in this Assembly, helped to make the Westminster Confession of Faith, after which the General Assembly of the Established Church of Scotland accepted it, in 1647, on the understanding that it was "in nothing contrary to the received doctrines, worship, discipline and government of this Kirk."

The monarchy disappeared in 1649, with Charles I. The Commonwealth and then the Protectorate were recognized until 1660, when the monarchy was restored and Charles II was placed on the throne. He was followed, in 1685, by James II. During all of these years the Scotch Church had an uneven contest in trying to maintain pure Presbyterianism. In 1669 what was known as "the first indulgence" was enacted, and this was followed in 1672 by "the second indulgence."

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Doubtless one object of these "indulgences" was to effect a division in the Presbyterian forces, and in this it was successful.

WILLIAM III AND MARY

The revolution drove James II from the throne, and placed thereon William, Prince of Orange, and Mary, the daughter of James. William was a sturdy Dutch Presbyterian, and is the only genuine Presbyterian who was ever recognized as the head of the church. He showed a saneness of judgment in reference to religious tolerance, which does great credit to his heart as well as to his head. Possibly he inherited this disposition from his renowned ancestor, William the Silent.

REFORMED, OR COVENANTING, CHURCH

As a result of divisions among the Presbyterians, caused partly by "the indulgences," at the time of the Revolution Settlement there were three well-defined parties in the Estab-

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lished Church of Scotland, viz., about sixty ministers who had been ejected from their charges at the beginning of the persecution in 1661, and who were now the proper representatives of the Church of the Second Reformation; three ministers who represented the “Cameronians,” or “Covenanters,” known later as “Reformed Presbyterians”; and more than double the number of ministers in these two classes, who had more or less conformed to prelacy at some time during the persecution, and who had accepted the “indulgences,” above mentioned, representing those who had “become tainted somewhat with a tendency to laxity and indifference in doctrine, discipline and government.” But the three ministers of the second class approved the Revolution Settlement, so the “Covenanters” were left entirely without ministers. Having formed themselves into “societies,” they met as best they could for prayer and mutual edification. Occasionally they had a minister, but it was not until 1743

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that a presbytery was organized among them. The first division in Scotch Presbyterianism was now an accomplished fact. Yet no exact date can be fixed when the "Covenanters" withdrew from the Establishment, or rather declared that the Establishment had withdrawn from them. But the year 1688, the time when William and Mary reached England, is the date usually named, since that year marked the close of the Revolution, and the "Covenanters" refused to acknowledge William and Mary as king and queen, "these personages being in their eyes without covenant qualification, and supporters of prelacy in England."

AMYRAUT'S VIA MEDIA

This presbytery constituted in 1743 was called "The Reformed Presbytery." The presbytery was enlarged into a synod in 1810. There have been two divisions in "The Reformed Presbyterian Church in Scotland." About the middle of the seven-

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teenth century Amyraut, a French theologian, "boldly propounded the doctrine of hypothetical grace," which was "an attempt to find a middle ground between Augustinianism and Arminianism." In 1749 there was published a book in Scotland, which substantially reproduced the theory of the continental divine, under the caption, "A Treatise in Justifying Faith." In 1753 "The Reformed Presbytery" felt constrained to take some action in reference to the book. It was declared to contain "dangerous doctrine." Some members of the presbytery withdrew on account of this declaration, and constituted an independent presbytery, under the name of "The Reformed Presbytery of Edinburgh," but all traces of this organization have disappeared, since 1817.

DIVISION IN THE REFORMED PRESBYTERIAN CHURCH

In 1832 the passage of the Reform Bill largely extended the franchise, after which some of the members of the Reformed Pres-

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byterian Church were able to vote. The propriety of their doing so, however, was called in question. The synod of 1833 gave a deliverance to the effect that the exercise of the franchise, under this bill, was "inconsistent with the enjoyment of the privileges of this church." This question was one of more than passing interest for a number of years. In 1863 the synod virtually reversed itself. The minority being dissatisfied, withdrew and formed themselves into "The Reformed Presbyterian Church of Scotland," the only difference in the corporate names of the two churches being in the prepositions "in" and "of." The dissenting body still maintains an existence, though it is very weak. The principal body formed an organic union, in 1876, with the Free Church of Scotland, hereinafter to be considered.

LAY PATRONAGE

Another separation from the Established Church occurred in 1733, at which time "The

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Associate Presbytery'' was formed. There appear to have been two causes which led to this division. One was of a doctrinal nature, which cannot be discussed in this treatise. Suffice it to say, however, that the cases of Professors Simpson and Campbell, the Auchterarder Creed, and the Marrow of Modern Divinity furnished ample interest in matters theological for the church courts for some time. The second cause, and perhaps the main one, was of a constitutional nature. The question of patronage has already been noted. According to this law, the patron, a landed proprietor, had the right to present a candidate of his own choosing to be inducted into the office of pastor, when a vacancy occurred, irrespective of the preferences of the people to be served.

It does not appear that it was the design, in the beginning, to deprive the people of this right, but an old, inherited custom was followed without seeing where it was likely to lead. As its trend became more apparent,

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the Scotch Parliament, in 1649, abolished patronage, but when the crown resolved to thrust episcopacy upon Scotland, patronage was restored, in 1661. After the accession of William and Mary, it was once more abolished, in 1690. The Scottish and English Parliaments were united in 1707, at which time all possible precautions were taken to safeguard the interest of the Scottish Church. But in 1712 the English Tories and the Scottish Jacobites in Parliament combined and restored patronage, though the act was a most shameful violation of the terms of the union a few years before. Various efforts were made by the Scottish Church to throw off this incubus, but it was not able to do so. For the relief of the church, a bill was introduced in Parliament in 1735 to abolish patronage, but the measure failed to pass. As might have been expected, the result was finally a clash between the church and the state, the latter having to resort to force in some instances, to compel the former

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to yield; and as might have been expected, too, the church became divided on the issue.

THE ASSOCIATE, OR SECESSION, CHURCH.

So “The Associate Presbytery” was formed, and it rapidly took hold of the popular sympathies. By October, 1744, it had grown to such dimensions that it was divided into three presbyteries, under the jurisdiction of “The Associate Synod.” About this time, controversy found its way into the new church on the question of renewing the national bonds and approving the burgess oath. This oath contained a clause, “the true religion presently professed within this realm,” exacted only in Edinburgh, Glasgow and Perth, which was differently construed. One party regarded the language as merely an approval of the true religion, without committing one to an approval of the particular manner in which it was professed in Scotland; while the other faction regarded the language as expressing an approval of

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the existing Establishment with all of its doctrinal errors and violations of the constitution.

BURGHES AND ANTI-BURGHES

Those favorable to the former construction finally proved to be in the majority. They continued to be known as "The Associate Synod," while the minority which had withdrawn in 1747, organized "The General Associate Synod." The two parties were respectively known as "Burghes" and "Anti-Burghes." Further trouble was in store for both organizations. In 1799, because of a difference of opinion in reference to the province of the civil magistrate, three ministers and three elders from the Burghes Church formed an independent presbytery, which was known as "Old Light," while the body from which they withdrew was known as "New Light." A controversy, somewhat of the same nature, disturbed "The General Associate Synod," or Anti-Burghes Church.

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In 1806, four ministers withdrew from the jurisdiction of the synod, and organized an independent body, which was called the "Old Light Anti-Burgher," while the synod from which they withdrew was called "New Light Anti-Burgher." The two New Light bodies were drawn together, and in 1820, formed an organic union as "The United Secession Synod of the Secession Church." It was from this church that the Evangelical Union withdrew in 1843, which was finally absorbed by the Congregationalists.

THE UNITED PRESBYTERIAN CHURCH

In 1847, "The United Secession Synod" entered into a union with the Relief Church, hereinafter to be considered, and was known as "The Synod of the United Presbyterian Church." This United Church, in 1900, formed a union with the Free Church of Scotland, which will receive notice in the proper place.

In the meantime the Old Light Burgher

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Church conducted negotiations looking to a union with the Established Church, which resulted in 1839 in about three-fourths of the members of that church uniting with the Established Church. The one-fourth perpetuated the existence of the body until 1842, when a union was formed with the Old Light Anti-Burghers, the new organization taking the name of "The Synod of the United Original Secession Church." This latter church by a very small majority determined to unite with the General Assembly of the Free Church. This union was accomplished in 1852. The non-union minority have perpetuated the name of the United Original Secession Church, but it has never grown to any considerable proportions.

CREED REVISION

C. G. McCrie, D.D., the historian, says that "when the synod of the United Presbyterian Church met at Glasgow in May, 1877, there was a group of overtures on the table which

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timid ecclesiastics and conservatively inclined members must have regarded with considerable apprehension, if not anxiety. The papers were four in number and all fell under the common designation ‘anent the Revisal of the Subordinate Standards.’ ”

The whole subject was referred to a committee. In this committee the conservative element was outnumbered, and the aggressive element was held in check. A decided majority favored a “mediatory line of action,” and so reported. The synod adopted the report of the committee substantially as it was presented, and transmitted it to the inferior courts for their action. When the synod convened in 1879, “it was found that the great majority of the inferior courts approved the document,” which is as follows:

DECLARATORY ACT.

Whereas the formula in which the subordinate standards of this church are accepted requires assent to them as an exhibition of the sense in which the Scriptures are understood: Whereas

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these standards, being human composition, are necessarily imperfect, and the church has already allowed exception to be taken to their teaching or supposed teaching on one important subject: And whereas there are other subjects in regard to which it has been found desirable to set more fully and clearly the view which the synod takes of the teaching of the Holy Scriptures: Therefore, the synod hereby declares as follows:

1. That in regard to the doctrine of redemption as taught in the standards, and in consistency therewith, the love of God to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice are matters which have been and continue to be regarded by this church as vital in the system of gospel truth, and to which due prominence ought ever to be given.

2. That the doctrine of divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

3. That the doctrine of man's total depravity,

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and of his loss of “all ability of will to any spiritual good accompanying salvation,” is not held as implying such a condition of man’s nature as would affect his responsibility under the law of God and the gospel of Christ, or that he does not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy—such as accompany salvation.

4. That while none are saved except through the mediation of Christ, and by the grace of his Holy Spirit, who worketh when, and where, and how it pleaseth him; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the word are the ordinances of the gospel: in accepting the standards, it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

5. That in regard to the doctrine of the civil magistrate, and his authority and duty in the sphere of religion, as taught in the standards, this church holds that the Lord Jesus Christ is the only King and Head of the church, and “Head over all things to the church, which is his body”; dis-

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approves of all compulsory or persecuting and intolerant principles in religion; and declares, as hitherto, that she does not require approval of anything in her standards that teaches, or may be supposed to teach, such principles.

6. That Christ has laid it as a permanent and universal obligation upon his church, at once to maintain her own ordinances, and to “preach the gospel to every creature”; and has ordained that his people provide by their free-will offerings for the fulfillment of this obligation.

7. That, in accordance with the practice hitherto observed in this church, liberty of opinion is allowed on such points in the standards, not entering into the substance of the faith, as the interpretation of the “six days” in the Mosaic account of the creation; the church guarding against the abuse of this liberty to the injury of its unity and peace.

The following question of the formula contains the terms in which the subordinate standards are accepted by the office-bearers of the church:—“Do you acknowledge the Westminster Confession of Faith and the Larger and Shorter Catechisms as an exhibition of the sense in which you understand the Holy Scriptures, this acknowledg-

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ment being made in view of the explanations contained in the Declaratory Act of synod thereanent?"

THE RELIEF CHURCH

The Established Church was no longer homogeneous, either in spirit or polity. As Henry C. Sheldon, D.D., well observed: "The two rival parties continued within its bounds; the one known as the popular or evangelical, the other as the moderate party. Of these the latter was in the ascendant in the eighteenth century, first under the leadership of Patrick Cuming, and then of William Robertson. This party, if not from conviction enthusiastically in favor of patronage, believed in accepting it as the existing law of the church, and was disposed to grant little indulgence to those who felt themselves aggrieved on this score. Its policy, conceived in a rather arbitrary spirit, had its advantages; but it had also its disadvantages. 'It introduced order within the

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church. It crushed the revolt of presbyteries. It silenced in many cases popular clamor. But it quietly and gradually alienated the masses of the people from the Establishment.' As the eighteenth century advanced, the rigid spirit of Scottish orthodoxy found itself invaded by more liberal tendencies."

This condition of ecclesiastical affairs produced another division in the Established Church. In 1761 three ministers withdrew and formed "The Presbytery of Relief." As the name indicates, the new presbytery was intended to furnish relief to those who could no longer tolerate the Establishment. This new church grew so fast that in 1773 it constituted its chief judicatory into a synod. In 1847, as has already been shown, it formed a union with the United Secession Church, under the name of "The United Presbyterian Church."

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THE FREE CHURCH

It now remains to consider the last exodus from the Established Church. The same old trouble of patronage was responsible for the withdrawal of over one-third of all the ministers of the Established Church, in 1843. It was a bold stroke for the four hundred and seventy seceding ministers to surrender their livings, and to cast themselves upon the liberality of the people, who had heretofore been accustomed to look to the state for the support of the church. “The whole body of missionaries to the Jews and heathen cast in their lots with the Free Church. The great mass of the Highlanders, to whom lay patronage had proved particularly distasteful, went over to the ranks of the new party. Parochial schoolmasters suffered equally with the seceding ministers, being ejected from their schools and obliged to depend upon voluntary support. Chalmers had wrought out beforehand a scheme for church

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extension, and the Free Church at once took measures for covering with its work the whole of Scotland.” The obstacles overcome and the success attained by the Free Church have no parallel in modern church history.

CREED REVISION

As has been already observed, the Free Church, in 1852, absorbed the greater part of the United Original Secession Church; and by a union, all of “The Reformed Presbyterian Church in Scotland” (Covenanters), in 1876, were added to the Free Church. As early as 1889 the attention of the Free Church was drawn to creed revision. This revision took the form of a “Declaratory Act,” which passed the General Assembly in 1892.

Robert Rainy, D.D., said: “The Declaratory Act was framed by a committee carefully chosen from men of various shades of opinion on church questions. This commit-

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tee had been appointed by the Assembly because of overtures which came up from many presbyteries stating that difficulties and scruples were felt by men elected to office as elders, as well as by students, about statements in the Confession of Faith. Some were afraid that certain statements in the Confession would pledge them to doctrines they did not find in the word of God; and some were afraid that views they believed to be taught in the word of God were hardly allowable by the Confession. So they had difficulty about receiving it as the Confession of their own faith.”

DECLARATORY ACT

Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive license, or are admitted to office in this church, the General Assembly with consent of presbyteries declares as follows:

1. That, in holding and teaching, according to the Confession, the divine purpose of grace towards those who are saved, and the execution of that pur-

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pose in time, this church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son and Holy Spirit, to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world, in the coming of the Son to offer himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

2. That this church also holds that all who hear the gospel are warranted and required to believe to the saving of their souls; and that in case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the gospel call. That this church does not teach, and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sin.

3. That it is the duty of those who believe, and one end of their calling by God, to make known the gospel to all men everywhere for the obedience of faith. And that while the gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend his mercy for Christ's sake, and by his Holy Spirit, to those who are beyond the reach of these means, as it may seem good to him, according to the riches of his grace.

4. That, in holding and teaching, according to

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the Confession of Faith, the corruption of man's whole nature as fallen, this church also maintains that there remain tokens of his greatness as created in the image of God; that he is responsible for compliance with law and with the gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

5. That this church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment.

6. That while diversity of opinion is recognized in this church on such points in the Confessions as do not enter into the substance of the Reformed faith therein set forth, the church retains full authority to determine in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of their unity and peace.

C. G. McCrie, D.D., speaking of this "Declaratory Act," says: "Viewed and accepted simply as a declaration of the mind of the church regarding some parts of the

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Westminster standards liable to misconceptions, and about certain views which may be held without contradicting the Confession, the Declaratory Act brought relief to a large number of Free Churchmen, and these, not the least thoughtful, conscientious and loyal of her sons. In the judgment of many of her office-bearers and members, the church brought herself, through the Declaratory Act, not only into more perfect agreement with the permanent in Scripture teaching, but also into touch with 'the church's present faith,' with 'the living faith of the church'—phrases which were much in evidence during the drafting and passing of the measure."

But there were a few in the Free Church who were opposed to all creed revision. This opposition, in 1893, led two ministers and one elder to sign a "Deed of Separation" from the Free Church. The new organization which was formed was called "The Free Presbyterian Church of Scotland." It is a small, insignificant body.

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UNION OF FREE AND UNITED CHURCHES

It has already been said that the Free Church and the United Church formed an organic union in 1900. C. G. McCrie, D.D., says: "Once the United Presbyterian and the Free Churches were in possession of separate yet similar Declaratory Acts the tide of sentiment in favor of closer relations was not long in setting in." In the course of a few years organic union was consummated. The new organization is known as the United Free Church. A handful, probably not exceeding ten thousand members, of the Free Church refused to go into the union. Under a peculiar law of Great Britain this very small minority laid claim to all the property of the Free Church, and although all the Scotch judges decided against the claimants, the court of highest resort sustained the claim. But there was such manifest inequity in the decision that a wave of discontent swept over Britain. Parliament

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gave the question such attention as its merits deserved. A commission was appointed, which was charged with the responsibility of dividing the property between the two bodies on the principles of equity, and its work has been done thoroughly.

DIVISIONS

This brief sketch reveals the fact that there have been in Scotch Presbyterianism nine divisions, not counting the two, viz., "The Reformed Presbytery of Edinburgh" and "The Evangelical Union," which have disappeared from the Presbyterian family roll; nor in this count is any notice taken of remnants which sometimes refused to enter unions effected between churches. These nine divisions are as follows: (1) the separation of the Reformed Presbyterians (or Covenanters) from the Established Church in 1688; (2) "The Reformed Presbyterian Church of Scotland" withdrew from "The Reformed Presbyterian Church in Scotland" in 1863;

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(3) the Associate or Secession Church drew out of the Establishment in 1733; (4) "The General Associate Synod" (Anti-Burgher) withdrew from "The Associate Synod" (Burgher) in 1747; (5) the Burghers separated into Old Light and New Light, the former severing its connection with the latter, in 1799; (6) the Anti-Burgher Church followed the example of the Burgher Church, the Old Light withdrawing from the New Light in 1806; (7) the Relief Church abandoned the Establishment in 1761; (8) the Free Church of Scotland withdrew from the Established Church in 1843; (9) and finally the Free Presbyterian Church severed its connection with the Free Church of Scotland in 1893.

UNIONS

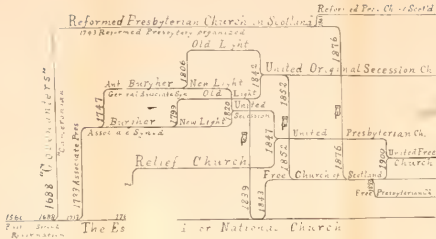
There have been six unions effected, as follows: (1) "The Reformed Presbyterian Church in Scotland" with the Free Church of Scotland in 1876; (2) the New Light

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Burgher Church with the New Light Anti-Burgher Church in 1820; (3) the larger part of the Old Light Burgher Church with the Established Church in 1839; (4) the remnant of the Old Light Burgher Church with the Old Light Anti-Burgher Church in 1842; (5) the majority of the United Original Secession Church with the Free Church of Scotland in 1852; and (6) the Free Church of Scotland with the United Church in 1900.

Through the various movements and by the various unions which have been formed nearly all of the Presbyterian elements have been collected together, in Scotland, into two great churches, viz., the Established Church and the United Free Church. In forming some of the unions certain fragments refused to enter the broader relation, thereby perpetuating several small and weak churches.

CHART OF SCOTCH PRESBYTERIANISM



CHAPTER II

THE PRESBYTERIAN CHURCH IN IRELAND

Modern Irish history began with the reign of Elizabeth. Con O'Neil, Earl of Tyrone, had taken his title from Henry VIII, subject to the English law of succession. At the death of Con, the clan O'Neil, disregarding the English law of succession, selected Shane O'Neil as the successor of Con. Shane put himself forward as the champion of Irish liberty. Elizabeth overran the country with soldiers and Shane was defeated in 1567. In due time Hugh O'Neil, the most formidable Irish leader the English had yet encountered, was at the head of the rebellious Irish. He was not defeated, finally, until 1601, and it was 1603 before peace was fully established, and English rule acknowledged. In 1607 it is claimed that a letter was dis-

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covered, which disclosed a contemplated conspiracy by O'Neil, Earl of Tyrone, and O'Donnell, Earl of Tyrconnel. They were proclaimed traitors, and fled from the country. Their lands were confiscated to the crown, and thrown open to settlement. Ultimately the greater portion of Ulster, which contains about one fourth of the area of Ireland, was included in this settlement.

PROTESTANT IMMIGRATION

English Puritans and Scotch Presbyterians immigrated to Ulster, the latter far outnumbering the former. The changed attitude of James I (VI of Scotland) toward his countrymen in ecclesiastical affairs was the occasion of the large Scotch emigration. These sturdy Scotch carried with them that form of religion, Presbyterianism, which they professed, and the free exercise of which was being interfered with by the crown, in their native land. The history of the Presbyterian Church in Ireland dates

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from this Ulster plantation. These Scotch immigrants in Ulster were the progenitors of the Scotch-Irish who settled in America.

Under Elizabeth Protestantism was established as the national religion in Ireland, the outward symbols of Romanism being abolished. "The use of the Common Prayer Book was enforced, and the people obliged to attend the public services of the National Church." Little, however, was aimed at beyond an outward conformity to the Established ritual.

PRESBYTERIANS IN THE ESTABLISHMENT

The Presbyterians in Ulster, at this time, were comprehended in a plan of the Establishment which allowed their ministers to be inducted into livings and to enjoy the benefits of the tithes. But while this was true these ministers did not receive prelatic orders. In deference to their scruples on this point, the bishops of the Established Church sometimes joined with them in ordinations

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after the Presbyterian policy. Good feelings seem to have prevailed between the two classes of the clergy. But after William Laud became Archbishop of Canterbury the plan of Irish ecclesiastical affairs underwent a great change. The object of Laud was to stamp out every trace of Presbyterianism; and to this end he had the support of the crown. The Presbyterians were subjected to such severe persecutions the wonder is that the object of Laud was not accomplished. The Presbyterians had in a measure been prepared for these severe trials through a great awakening, very similar to those subsequently visiting America in 1740 and in 1800.

THE IRISH INSURRECTION.

In 1641 the Irish Insurrection took place. The native Irish arose everywhere and massacred the Protestants among them, as far as they could. The King of England, Charles I, and his Parliament were so unharmonious

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that England was not in a position to intervene speedily to put down the rebellion. It remained for Scotland to send an army to quell the Irish. The Scotch effectually broke the force of the rebellion, though it was a number of years before Ireland was entirely pacified. It was necessary, therefore, for the soldiers to remain for some time.

Presbyterian ministers accompanied the Scottish regiments as chaplains. After the pacification of Ulster had been effected, these soldiers were quartered at Carrickfergus. Here the ministers proceeded to effect organizations in the regiments over which they had the spiritual supervision. In each of four regiments sessions were formed. In June, 1642, five ministers, with representatives from these four sessions, constituted the Presbytery of Ulster, which was the beginning of independent ecclesiastical life of Presbyterianism in Ireland; for, as has already been indicated, in its earlier history it formed a part of the Establishment. The

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persecutions through which these people had passed, together with the Irish rebellion of 1641, had deprived them of almost all their ministers. Had not the church in Scotland sent them temporary aid it would have been impossible for the needs of the times to have been met. A remarkable growth followed. In 1660 there were eighty congregations throughout Ulster, with seventy ministers, and one hundred thousand communicants.

With the restoration of the Stuart kings in 1660, the progress of the church was terminated, and a new persecution was inaugurated, which lasted for a long time. These severe trials demonstrated the vitality of the principle which actuated the people. Space does not admit of an account of the various experiences which befell these devoted servants of God.

PRESBYTERY OF ANTRIM

Had the external troubles been all that the church was called upon to endure, the situa-

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tion would have been more hopeful. In this time arose internal divergencies which ultimately greatly weakened the church. For a number of years there was considerable controversy over the question of subscription. The two parties, known as subscribers and non-subscribers, engaged in a pamphlet war. The non-subscribers were aggressive in pressing their views to the front, while the subscribers were disposed to deal as gently as the nature of the situation would at all permit. The original presbytery had grown into a synod which hoped to control the situation by a policy of segregation. Accordingly a new adjustment of presbyterial lines was agreed upon, by means of which all the non-subscribing ministers were placed in the Presbytery of Antrim. While this step was taken as a means of preserving the unity of the body, it was really a step toward permanent separation, which took place a year later, in 1726. In 1862 there was a division of the Presbytery of Antrim over the ques-

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tion of candidates for the ministry. After remaining apart for thirty-two years, a union was effected between the two presbyteries, in 1894. The Presbytery of Antrim was separated from the synod because of unitarian views held by its members.

REMONSTRANT SYNOD OF ULSTER

But unfortunately the separation of the Presbytery of Antrim from the synod did not remove the taproot of the doctrinal difficulties with which the synod had to contend. A century later there were again unmistakable indications of the presence of unitarianism in the Synod of Ulster. This state of things had grown to serious proportions for the lack of an earnest, strong and determined leader for orthodoxy. Such a man, in the course of time, was found in the person of Rev. Henry Cooke, who was a born orator, and possessed the other necessary qualifications for the work he was called upon to lead. In 1829 the synod excised the unitarian

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party, which included seventeen ministers. The following year, 1830, those thus cut off organized the Remonstrant Synod of Ulster, which, in the language of the historian, "has dwindled to the shadow of a shade." In order to prevent the necessity of further ecclesiastical surgery, the synod, in 1835, determined that unqualified subscription to the Confession of Faith should be required.

THE ASSOCIATE, OR SECESSION, CHURCH

As early as 1736, on account of a dispute which arose concerning the settlement of a pastor over a church near Belfast, the church sent a memorial to the Associate, or Secession, Presbytery in Scotland, asking for a minister. Another church in the same neighborhood made a similar application to the same body in 1741. The outcome of these memorials was the coming, in 1742, of Rev. Thomas Ballantyne to Ireland. The Associate Church in Scotland was still very weak, for the visit of Mr. Ballantyne was two

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years before the Associate Presbytery had grown sufficiently strong to organize a synod. Such was the beginning of the introduction of the Associate, or Secession, Church into Ireland. This was five years before the rupture of that church in Scotland into Burgher and Anti-Burgher. But when the division took place in 1747, small as the band in Ireland was, it took up the quarrel, which was wholly foreign to its environment, and proceeded to divide into Burgher and Anti-Burgher. This was before any presbyterial organization of the Secession adherents had been formed. In 1750 those in sympathy with the Anti-Burghers organized their first presbytery in Ireland, while those holding with the Burghers constituted their first presbytery in 1751.

Notwithstanding the handicap which two organizations imposed, both churches made rapid progress, the Burghers constituting a synod in 1779, and the Anti-Burghers organizing a synod in 1788. The two churches remained apart for over half a century. But

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as time passed, both sides were brought to see the mistake of trying, even in name, to perpetuate a foreign quarrel. Attempts were made to form a union, which at first were unsuccessful, because the Anti-Burgher Synod acknowledged subjection to the parent body in Scotland, and the Scotch Synod interposed to prevent the union. But at length the jurisdiction of the Scottish judicatory was ignored, and the union was consummated in 1818, the united church being known as “The Presbyterian Synod of Ireland, distinguished by the name Seceders.”

ORIGINAL SECESSION CHURCH

A few ministers and congregations in the Burgher Synod refused to enter the union, and remained in connection with the original Burgher Synod in Scotland, under the title of “The Associate Presbytery of Down and Derry.” In 1831 this presbytery was divided into two presbyteries—the Presbytery of Down and the Presbytery of Derry. It

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has already been noted in the history of Scotch Presbyterianism that the Old Light Burgher Church formed a union with the Established Church, in 1839, and that about three-fourths of the Burgher Church went into the union, while the other fourth perpetuated its existence until 1842, when it formed a union with the Old Light Anti-Burgher Church. When the union of the Old Light Burgher with the Established Church took place in 1839, the number of congregations in Ireland connected with the Old Light body was seven, with five ministers. Some of this strength was absorbed by the stronger Presbyterian bodies in Ireland; but there are a few small congregations in Ulster connected with the original Secession Church.

THE PRESBYTERIAN CHURCH OF IRELAND

After the Synod of Ulster had purged itself of unitarianism, in 1830, it was discovered that there existed an affinity between the Synod of Ulster and the Synod of the

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Seceders, which resulted in an organic union in 1840, under the name of “The General Assembly of the Presbyterian Church in Ireland.”

THE REFORMED, OR COVENANTING, CHURCH

In 1792 another Presbyterian Church, the Reformed or Covenanting, also introduced from Scotland, constituted its first presbytery in Ireland. By 1811 this presbytery had expanded into a synod. In his history of the Presbyterian Church in Ireland, Rev. William Cleland says: “The Covenanters have never met with much success either in Scotland or Ireland. Their peculiar views relative to the civil government of the kingdom have doubtless interfered with their progress. They have always been distinguished by strict adherence to the great principles of divine truth, and for intelligence and piety, they compare favorably, ministers and people alike, with any other branch of the great Presbyterian family.” But weak

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as the Reformed Presbyterian Synod of Ireland was, in 1840, a disruption took place over the question with regard to the power of the civil magistrate. The party withdrawing took the name of "The Eastern Reformed Presbyterian Synod." Both of these bodies continue to exist, but neither is strong.

ASSOCIATE PRESBYTERY OF IRELAND

In 1672, owing partly to the meager support of the Presbyterian clergy in Ireland, and owing partly also to the fact that they had been loyal supporters of the Stuart kings, Charles II set apart a sum of money for their benefit. This was known as the *regium donum*, a royal gift. About 1809 a change was made in the method of distribution, to which some took strong exception. Among this number was Rev. James Bryce, an Anti-Burgher. His synod called him to an account for his strong language, and finally, in 1811, suspended him from his office. He disregarded the action of his synod, and con-

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tinued to preach as often as he could to the few small congregations which adhered to him. In 1816, without ministerial assistance, he ordained Mr. Hugh McIntyre, to a pastoral charge. A few other ministers were gradually gathered around him. The organization brought into existence by him is known as "The Associate Presbytery of Ireland." It has at present seven or eight small congregations, and is in communion with the United Free Church of Scotland.

The Presbytery of Antrim and the Remonstrant Synod represent that part of Irish Presbyterianism which turned unitarian, and are more a memory than a force of to-day. They have been mentioned to show what Presbyterianism had to slough off in its effort to become a real factor in the religious life of the people of Ireland. The Presbyterian Church in Ireland is a strong evangelical body.

CHAPTER III

THE PRESBYTERIAN CHURCH IN CANADA

The Presbyterian Church in Canada is itself the result of seven organic unions, which were effected from time to time between bodies of both independent and schismatic origin. This denomination presents one of the finest illustrations in church history of the beneficial results accruing from organically united, instead of divisive, ecclesiastical effort. In its earlier history Canadian Presbyterianism was very badly divided; but for the last thirty years it has presented the very finest example of consolidation, unity of purpose and successful evangelism.

SCOTCH ENVIRONMENT

In order that a clear statement of Canadian Presbyterianism may be presented, it

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is necessary to mention certain conditions once existing in Scotch Presbyterianism, which impressed themselves on the Canadian kin. About three and one-half centuries ago the Roman Catholic Church was displaced by Protestantism, when the Presbyterian Church was recognized by the state as constituting the national church of the realm. In 1560 a confession of faith was drawn up by John Knox and his associates, which, in the same year, the Estates "ratified and appointed as wholesome and sound doctrine grounded upon the infallible truth of God's word." In 1567 Parliament ratified all the acts which had been passed in 1560, and from this time the Presbyterian Church became the Established Church of Scotland. This church has had a most interesting history from various view points. From time to time schismatical parties split off from the parent body, and these again sometimes divided up, until Scotch Presbyterianism be-

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came quite intricate. These various divisive questions were often transferred with emigrants to their new homes. This was true in Canada.

In 1733 the Secession or Associate Presbyterian Church was constituted in Scotland, by ministers who withdrew from the Established Church. The cause leading to their withdrawal was both of a doctrinal and constitutional nature, which need not be discussed in this connection. But after the formation of the Associate Church, a note of discord entered into the new household of faith. This was occasioned by the fact that Edinburgh, Glasgow and Perth inserted into the burgess oath, which was exacted, the clause, "the true religion presently professed within this realm." Some construed these words as a mere indorsement of Protestantism, while others saw in them an approval of the acts of the Established Church. The contention between the two parties in the As-

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sociate Church became so acute that they separated, in 1747, into two churches, known as Burgher and Anti-Burgher.

Sympathizers with both divisions emigrated to Canada, and this led to the establishment of churches in Nova Scotia representing both of the above-named branches in Scotland. In 1786 the Presbytery of Truro, representing the Burghers, was organized, with five ministers and two elders. In 1795 the Presbytery of Pictou was constituted by three ministers and two elders, belonging to the Anti-Burghers. Soon after the organization of the latter presbytery, the former proposed that each should recognize the other as a court of Christ; but transatlantic prejudice was too strong, and the fraternal overture was rejected. But as time went on, both sides came to see that there was no good reason for remaining apart, so in 1817 the two bodies united, and were known as "The Synod of the Presbyterian Church of Nova Scotia," which was composed of three pres-

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byteries. Of the nineteen ministers belonging to the synod, three had been connected with the Established Church of Scotland and two with the English independent churches.

When this union took place there were only a few ministers of the Established Church of Scotland in the eastern provinces, but in the next few years the number considerably increased. These refused to enter "The Synod of the Presbyterian Church of Nova Scotia," so they constituted, in 1833, "The Synod of Nova Scotia in Connection with the Church of Scotland." This synod, at its organization, had ten ministers on its roll, divided between three presbyteries, as follows: Halifax, Pictou and Prince Edward Island.

THE FREE CHURCH OF NOVA SCOTIA

In 1843 the great disruption of the Church of Scotland took place. What was known as the law of patronage had been restored by the British Parliament, in 1712; and this was done in violation of the articles of the

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union between the two kingdoms at their consolidation. According to this law some nobleman, or other party, called a "patron," had the civil right to select a pastor for a vacant church, the wishes of the members of the church not being consulted. This law became a source of great annoyance to Scotch Presbyterianism. The trouble became so serious in 1843 that a very large part of the Established Church withdrew and formed the Free Church. Naturally, the members of "The Synod of Nova Scotia in Connection with the Church of Scotland" took a deep interest in this controversy. In 1844 this synod, in order that its sympathy for the Free Church of Scotland might be more thoroughly understood, changed its name to "The Synod of Nova Scotia Adhering to the Westminster Standards." This action led to its being called generally "The Free Church"; so in 1848 it made another change in its name. This time it took the title of "The Synod of the Free Church of Nova Scotia."

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After this repudiation of the Established Church of Scotland and change of name by the synod, it was drawn into closer fellowship with "The Synod of the Presbyterian Church of Nova Scotia," which resulted in an organic union of the two synods in 1860, under the name of "The Synod of the Presbyterian Church of the Lower Provinces of British North America."

THE CHURCH OF NEW BRUNSWICK.

In January, 1833, in the same year in which "The Synod of Nova Scotia in Connection with the Church in Scotland" was constituted, an independent presbytery was formed, which was called "The Presbytery of New Brunswick in Connection with the Church of Scotland." William Gregg, D.D., the Canadian Presbyterian historian, speaking of this presbytery, says: "A proposal was made to them by the Synod of Nova Scotia in the same connection, which was organized a few months afterward, to

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form one of its presbyteries, but the proposal was declined." This declination led the synod to constitute a presbytery of the same name of the independent presbytery, and the name seems to indicate that the two presbyteries occupied substantially the same territory. Thus without any apparent good reason there were two churches of the same faith and sympathy where there was no need of more than one. In 1835 "The Presbytery of New Brunswick in Connection with the Church of Scotland" was expanded into a synod. The synod had the names of ten ministers on its roll. This number increased to thirteen by 1845, at which date three of them withdrew, and organized "The Synod of New Brunswick Adhering to the Standards of the Westminster Confession." This body is usually called "The Free Church of New Brunswick." The occasion of this division grew out of the disruption in Scotland, already mentioned. In 1866 this dissenting body formed an organic union with "The

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Synod of the Presbyterian Church of the Lower Provinces of British North America.”

THE CHURCH OF N. S. AND P. E. I.

Mention has already been made of the fact that in 1833 “The Synod of Nova Scotia in connection with the Church of Scotland” was constituted, after which it twice changed its name; and that the name adopted at the first change, in 1844, was “The Synod of Nova Scotia Adhering to the Westminster Standards.” Four ministers took exception to this action, and withdrew from the synod, two of them returning to Scotland. Later, other ministers came over from Scotland, and in 1854 a new synod was organized by ten ministers, which came to bear the name of “The Synod of Nova Scotia and Prince Edward Island in Connection with the Church of Scotland.”

As has already been stated, “The Free Church of New Brunswick” withdrew from

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“The Synod of New Brunswick in Connection with the Church of Scotland,” in 1845. The main body of the synod, however, continued its existence until 1868, when a union was effected with “The Synod of Nova Scotia and Prince Edward Island in Connection with the Church of Scotland,” the united church being known as “The Synod of the Presbyterian Church of the Maritime Provinces of British North America in Connection with the Church of Scotland.”

THE UNITED CHURCH OF UPPER CANADA

It now becomes necessary to go back to the year 1818, in order to take up another strand of Canadian Presbyterianism. It was at this date that “The Presbytery of the Canadas” was constituted with five ministers. This presbytery grew into a synod in 1820; but became practically dissolved by 1825. A reorganization was effected. But as its membership was confined to the upper province, the new organization was called “The

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United Presbytery of Upper Canada.” With a view of participating in “the Clergy Reserves,” the presbytery was converted into “The United Synod of Upper Canada,” in 1831.

In 1791 the British Parliament passed an act, according to which about three million three hundred thousand acres of land in Canada were reserved “for the support and maintenance of a Protestant clergy.” The revenue from these lands finally constituted what was called “the Clergy Reserves,” which led to the action of the presbytery just cited.

THE CANADA PRESBYTERIAN CHURCH

In the same year, 1831, some ministers of the Church of Scotland, without ecclesiastical affiliation on this side of the Atlantic, were moved by the same motive, viz., “the Clergy Reserves,” to form an independent organization, which bore the name of “The Synod of the Presbyterian Church of Canada in

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Connection with the Church of Scotland.” This synod, at its organization, had the names of nineteen ministers on its roll, divided into three presbyteries. These two last-named churches formed a union in 1840. But in 1844 the effects of the Scottish disruption led a score or more of the ministers of the synod to constitute “The Synod of the Presbyterian Church of Canada,” which is also known as “The Synod of the Free Church of Canada.” This latter church maintained an independent existence until 1861, when it formed a union with “The Synod of the United Presbyterian Church in Canada.” This latter church was the outgrowth of “The Missionary Presbytery of the Canadas in Connection with the United Associate Synod of the Secession Church in Scotland.” This presbytery was organized in 1834. In 1843 the presbytery was constituted into “The Missionary Synod of Canada in Connection with the United Associate Church in Scotland.” In 1847 the name was

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changed to "The Synod of the United Presbyterian Church in Canada." In 1861, when the union was entered into with "The Synod of the Free Church of Canada," the united church was called "The Synod of the Canada Presbyterian Church." In 1870 this united synod was erected into "The General Assembly of the Canada Presbyterian Church."

CHURCH UNIONS.

In this attempt to trace the various elements in Canadian Presbyterianism, ten separate churches have been named, not counting the united churches. Six unions have been mentioned, as follows: (1) The union of the Burgher and the Anti-Burgher churches, in 1817; (2) the union of "The Synod of the Free Church of Nova Scotia" with "The Synod of the Presbyterian Church of Nova Scotia" in 1860; (3) the union of "The Synod of New Brunswick Adhering to the Standards of the Westminster Confes-

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sion” with “The Synod of the Presbyterian Church of the Lower Provinces of British North America,” in 1866; (4) the union of “The Synod of New Brunswick in Connection with the Church of Scotland” with “The Synod of Nova Scotia and Prince Edward Island in Connection with the Church of Scotland,” in 1868; (5) the union of “The United Synod of Upper Canada” with “The Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland,” in 1840; and (6) what is generally known as “The Synod of the Free Church of Canada” with “The Synod of the United Presbyterian Church in Canada,” in 1861.

After these six unions had been effected there were four Presbyterian Churches in Canada, as follows: (1) “The Synod of the Presbyterian Church of the Maritime Provinces of British North America in Connection with the Church of Scotland,” (2) “The Synod of the Presbyterian Church of Canada in Connection with the Church of Scot-

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land,” (3) “The Synod of the Presbyterian Church of the Lower Provinces of British North America” and (4) “The Synod of the Canada Presbyterian Church.” This last synod was changed to a General Assembly in 1870. It will be observed that the first two churches mentioned in this list were “in connection with the Church of Scotland,” while the last two named were not.

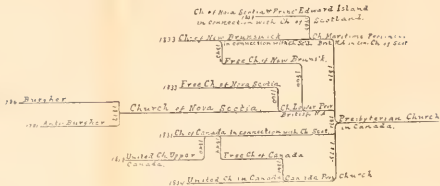
THE PRESBYTERIAN CHURCH IN CANADA

The most glorious union of all took place in 1875, when these four churches united as “The General Assembly of the Presbyterian Church in Canada.”

Besides this great Canadian church there are in Canada two small organizations, viz., “The Presbyterian Church in Canada in Connection with the Church of Scotland” and the church of the “Maritime Provinces in Connection with the Church of Scotland.”



CHART OF CANADIAN PRESBYTERIANISM



CHAPTER IV

THE PRESBYTERIAN CHURCH IN AMERICA

REFORMED AND PRESBYTERIAN CHURCHES

Many of the early immigrants to America were disciples of Calvin and Knox. Those from the Continent of Europe were known as Reformed, while those from the British Isles were called Presbyterians. In the Reformation, the first object of the reformers was to reform the Catholic Church, of which they were all members, of its errors and abuses. For this reason they were called Reformed. So when they found that they were not able to reform the Catholic Church and had to leave it, they were still called Reformed. This name was given to the followers of Calvin and Zwingli, on the Continent, while those who adhered to Luther, on the doctrine of the Lord's Supper, were

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called Lutherans. The word Presbyterian was applied to the followers of Calvin and Knox in Scotland and England and subsequently in other places.

The Reformed Churches in the United States of America, holding the Presbyterian system, have sprung from the Reformed Churches of the Continent and the Presbyterian Churches of Great Britain. As a matter of convenience these churches may be divided into five groups, as follows: the American Churches, the Scotch Churches, the Dutch Churches, the German Churches, and the Welsh Church. This outline does not undertake to deal with the organization and growth of local congregations, but with denominational life as exhibited in presbyterial and higher judicatories.

I. THE AMERICAN CHURCHES

This group is called the American Churches, because it largely discarded foreign influences, and undertook to set up

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ecclesiastical organizations peculiar to the environment of the New World. The Presbytery of Philadelphia was organized in 1706. Its growth was rapid. By 1716 the original presbytery was divided into four presbyteries, and the Synod of Philadelphia held its first meeting in 1717. In 1729 the Adopting Act was passed, according to whose terms, subscription to the Westminster Confession of Faith was required. Previous to this enactment, the synod did not require subscription to any creed; but in order to protect itself from dangers incident to immigration it was forced formally to adopt a Confession of Faith.

OLD SIDE AND NEW SIDE

Prof. A. C. Zenos, D.D., says that, as the church continued to grow, "The question of the kind of education to be given to the ministry, combined with the question of the status of revivalists in the church and their relation to the regular ministry, produced a

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controversy," which waxed warmer and warmer, until it rent asunder the synod, in 1741. After vain efforts to reconcile the two parties, known as Old Side and New Side, the Synod of New York (New Side) was organized in 1745. The two synods continued their separate work, the New York Synod growing much faster, until 1758, when a union was effected, the united body being called the Synod of New York and Philadelphia.

A NAME CHOSEN

Soon after it became apparent that the thirteen colonies would constitute a nation, known as the United States of America, the General Synod, in 1788, determined that the church should be called "The Presbyterian Church in the United States of America," and it has been known by this name ever since.

THE GENERAL ASSEMBLY ORGANIZED

Notwithstanding the ravages of war, the Synod of New York and Philadelphia made

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such rapid strides that it was found necessary to divide the body into four synods, which was done in 1788, and in 1789 the first General Assembly of the Presbyterian Church in the United States of America convened, and from that time until the present, a General Assembly has met every year, the last one being held in Denver, Colorado, in May, 1909, this being the one hundred and twenty-first.

THE CUMBERLAND PRESBYTERIAN CHURCH

A large part of the sturdy settlers in the territory now comprising the states of Kentucky and Tennessee were of Presbyterian extraction. It was in this section of the country that the Revival of 1800 produced some of its marvelous results. As controversy arose in the East, in connection with the awakening of 1740, so controversy arose in the West, in connection with the awakening of 1800. As the former resulted in the organization of the Synod of New York, in

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1745, so the latter resulted in the establishment of the Cumberland Presbyterian Church, in 1810. The growth of the new church was very rapid. In 1813 its first synod was constituted, and this expanded into a General Assembly in 1829. Before the Civil War the new church had spread well over the South and Southwest.

THE CUMBERLAND PRESBYTERIAN CHURCH (COLORED)

In 1869 the Cumberland Presbyterian General Assembly met at Murfreesboro, Tennessee. At the same time a convention of the colored ministers of the church was in session at the same place. This convention adopted a paper, which was presented to the General Assembly, in which the Assembly was requested to set off the colored members of the denomination into a church of their own. The request was complied with, which brought into existence the Cumberland Presbyterian Church, Colored. This latter church, under discouraging circumstances,

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has rendered a good service for the race in whose interest it was created.

OLD SCHOOL AND NEW SCHOOL

In 1801 a Plan of Union (not organic) was adopted by the Presbyterian and Congregational Churches, in order that the two bodies might coöperate in missionary work. According to the Plan of Union "churches of either body might call a pastor from the other, and when any dispute arose the appeal might be to either the presbytery, or a council chosen from both bodies. Presbyterian churches might be represented in associations by ruling elders, and Congregational churches in presbyteries by messengers chosen in church meetings."

This provision "brought into the Presbyterian Church a large number of pastors and churches which were more or less in touch with the doctrinal movements of New England, and thus helped to impart to American Presbyterianism that dual character which

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resulted in the division of 1837.” The two parties which stood opposed to each other were known as “Old School” and “New School.” The differences became more accentuated until 1837, when the “Old School” party, finding itself in the majority in the General Assembly, excised four synods, composed mostly of “New School” men. The “New School” party formed a General Assembly, the following year, and became known as “the New School Presbyterian Church,” but in fact claimed the same name which the other body held, viz.: “The Presbyterian Church in the United States of America.”

THE PRESBYTERIAN CHURCH IN THE U. S.

1857 Owing to the agitation of the question of slavery, six synods, in the South, comprising twenty-one presbyteries, with fifteen thousand communicants, withdrew from the New School Assembly in 1854, and constituted “the United Synod of the Presbyterian

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Church.” “During the summer and fall of 1861, forty-seven presbyteries in the South by formal, official action severed their organic connection with the General Assembly of the Presbyterian Church in the United States of America,” Old School. On December 4, 1861, commissioners from these presbyteries met and constituted the General Assembly of “the Presbyterian Church in the Confederate States of America.” This assembly, at its organization, represented about seventy thousand communicants, and took with it two theological seminaries. “The Presbyterian Church in the Confederate States of America,” in 1863, effected an organic union with “the Independent Presbyterian Church,” located in the Carolinas; and in 1864 it formed a union with “the United Synod of the Presbyterian Church,” noted above. At the close of the Civil War, in 1865, the church found it expedient to change its name; consequently the title of “The Presbyterian Church in the Confederate States of America” gave place

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to the name of "the Presbyterian Church in the United States." Since the change of the name, the church has formed unions with the following bodies: the Presbytery of Patapsco, in Maryland, in 1867; the Alabama Presbytery of the Associate Reformed Church, in 1867; the Synod of Kentucky, which was the southern wing of the Old School Church in the state of that name, in 1868; the Associate Reformed Presbytery of Kentucky, in 1870; and the Synod of Missouri, which was the southern wing of the Old School Church in the state of that name, in 1874. The seven bodies with which unions were formed by the Southern Assembly represented about thirty-five thousand communicants, which partly accounts for the rapid growth of this church in the first fifteen years of its existence.

UNION OF OLD AND NEW SCHOOL

In 1862 "a friendly interchange of commissioners" was arranged between the General Assemblies of the Old and New School

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Churches. This led to an organic union. In the language of Charles L. Thompson, D.D., "at ten o'clock on Friday morning, November 12, 1869, each assembly notified the other of the action of the presbyteries. Each body formally declared the basis of union of binding force and voted its own dissolution, calling the united assembly to meet in the First Church in Philadelphia in 1870." The consummation of the union was made the occasion for "an expression of joy that filled all hearts." After thirty-three years of division the church was most happily united. A memorial thanksgiving fund was called for, and the sum of \$7,607,491 was secured for the enlargement of the work of the united church. The union has been a most happy one for all concerned.

The church was now well organized for the achievement of its mission abroad, and for the accomplishment of its work at home. At no previous time did it give better promise of fulfilling the import of its name.

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CREED REVISION

Believing that it was “desirable to express more fully the doctrine of the church concerning the Holy Spirit, missions, and the love of God for all men,” the necessary steps having been taken, the General Assembly, in 1903, declared that two new chapters (XXXIV, “Of the Holy Spirit,” and XXXV, “Of the Love of God and Missions”) are “hereby added to the Confession of Faith.” By an enactment of the same General Assembly the Declaratory Statement, the presbyteries having approved it, was made a part of the Confession of Faith of the church, which is as follows:

DECLARATORY STATEMENT

While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been form-

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ally expressed for a disavowal by the church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

First, With reference to Chapter III of the Confession of Faith: that concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it. That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

Second, With reference to Chapter X, Section 3, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy

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are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

UNION OF PRESBYTERIAN AND C. P. CHURCHES

The Presbyterian Church in the United States of America completed the revision of the Confession of Faith, in 1903, at which time committees were appointed by the Assemblies of this church and the Cumberland Presbyterian Church, for the purpose of negotiating a basis of reunion and union between the two churches. A basis was agreed upon, and was duly approved and adopted by the two churches, according to the provisions of their organic laws; and the reunion and union was declared consummated, on May 24, 1906, "on the doctrinal basis of the Confession of Faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards." Thus after a separation of ninety-six years the two churches

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were again united and on a basis which was “honoring alike to both.”

A part of the Cumberland Presbyterian Church repudiated the action of their church courts, and refused to enter the reunited church. At the time the organic union was consummated the Presbyterian Church had 1,158,662 resident members, all of whom concurred in the union; while the Cumberland Presbyterian Church had 145,411 resident members, about 55,000 of whom refused to acquiesce in the union, and undertook to perpetuate the Cumberland Presbyterian Church.

II. THE SCOTTISH CHURCHES

The Reformed Presbyterians are ecclesiastically descended from the Cameronians, or Reformed Presbyterians of Scotland, also called Covenanters. The first presbytery was organized in Scotland in 1743. During the persecution in Scotland many families

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of the Covenanters fled to Ireland. As early as 1720 some of these families emigrated from Ireland to America. Other Covenanters followed, and in this way the Covenanting or Reformed Presbyterian Church was established in America. The presbytery in Scotland took all the interest it could in its adherents in America, and in 1774 the Reformed Presbytery of America was constituted.

THE ASSOCIATE, OR SECESSION, CHURCH

In 1733 the Associate Presbytery was formed in Scotland, by Ebenezer Erskine and three other ministers who withdrew from the Established Church. The Associate body in Scotland, in 1747, divided into Burghers and Anti-Burghers. In the meantime Scotchmen, who were in sympathy with the Associate movement in their native land, reached America. They were, however, without a minister. As early as 1742 they sent a petition to the Associate Presbytery

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in the home land for a minister or a probationer. But at that time no one could be sent to their relief. About 1750 the petition was renewed, being made to the Anti-Burgher Synod, which had come into existence since the first request had been made. Two ministers were sent to their aid, and in 1753 they organized the Associate Presbytery of Pennsylvania, under the jurisdiction of the Anti-Burgher Synod of Scotland. The increase of ministers, and their geographical locations, led to the erection of the Associate Presbytery of New York, in 1776, "coördinate with the Presbytery of Pennsylvania, and subordinate to the Synod of Scotland." The Burgher controversy from the old country was handled with great moderation. It was not permitted to divide the forces in America.

UNION OF ASSOCIATE AND REFORMED PRESBYTERIAN CHURCHES

In 1782 the two Associate Presbyteries joined with the Reformed Presbytery of

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America in an organic union to form "the Synod of the Associate Reformed Church."

Every minister and fully organized congregation of the Reformed Presbytery went into the union. "Most of the isolated societies which were not under direct pastoral influence took no part in this union, but went on as before, and wrote to the fatherland for a supply of ministers." The Reformed Presbytery in Scotland complied with the request, and in 1798, the Reformed Presbytery of America was organized anew. This presbytery expanded into a synod in 1809.

DIVISION IN THE REFORMED PRESBYTERIAN CHURCH

In 1833 the Reformed Presbyterian Church divided on the question as to what the attitude of the church should be toward the Constitution of the United States, since it does not in express terms acknowledge God, or tender homage to Christ. One party, known as "New Lights," bears the legal name of "the General Synod of the Reformed Pres-

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byterian Church in America''; while the other party, known as the "Old Lights," takes the name of "the Synod of the Reformed Church in North America." In 1840, the Covenanted Reformed Church was organized by two ministers and three elders who withdrew from the synod, or branch known as the "Old Lights," on the ground, as they claimed, that the latter "maintained sinful ecclesiastical relations and patronized or indorsed moral reform societies with which persons of any religion or no religion were connected." The combined strength of the Reformed bodies is about fifteen thousand communicants.

ASSOCIATE MINORITY

But there was also a dissenting minority in the Associate Presbytery of Pennsylvania, which refused to recognize the terms of union of 1782, by means of which the synod of the Associate Reformed Church was constituted. The minority decided to file a pro-

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test against the action of the presbytery in favor of union, which contained an appeal to the synod in Scotland. But as the Associate Presbytery of Pennsylvania no longer acknowledged the jurisdiction of the Scotch judicatory, the protest could not be admitted. "The protestors then withdrew, and elected a new moderator and clerk, and claimed to be the true and original Associate Presbytery of Pennsylvania, on the ground of their loyalty to the faith and discipline of the Associate Church." The Scottish Synod heard the appeal, and sent missionaries to aid them. In 1798 the Associate Presbytery of Kentucky was organized, coördinate with the Associate Presbytery of Pennsylvania, and subordinate to the Scotch judicatory. The two presbyteries coöperated in the organization of a synod in 1801, which remained in close relation with the Scotch body, until 1852, when the Scotch judicatory entered a union, which discontinued the relation with the American presbyteries.

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In 1841 a schism was produced which resulted in the organization of an Independent Synod, which maintained a separate existence until 1854, when the two synods united. "The controversy involved some important principles in church government, and submission to lawful authority, even though not lovingly administered."

In 1851 the Reformed Dissenting Presbytery, which had withdrawn from the Associate Reformed Synod, in 1801, as noted in the following paragraph, formed a union with the Associate Synod. The Associate Synod was a party to a union in 1858, which will receive further notice.

THE ASSOCIATE REFORMED CHURCH

It is now in order to trace the history of the synod of the Associate Reformed Church, which was constituted in 1782, by the union of the Reformed Presbytery of America with the two coördinate Associate Presbyteries. Years were spent in formulating the stand-

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ards of the church. In 1799 the synod "judicially ratified" the standards, as agreed upon; but in so doing it modified the Westminster Confession of Faith "concerning the power of the civil magistrate in matters of religion." Against this action a few ministers entered their protest, and withdrew and constituted the Reformed Dissenting Presbytery, referred to in the preceding paragraph. In 1802 the church was divided into four synods, and a General Synod was erected. But the church seems to have been wanting in cohesive force. Among the causes assigned for this condition of things were "the development of the several synods on diverting lines, owing to geographical separation," the "psalmody controversies," and "unpleasant cases of discipline," together with "considerable jealousy," and possibly "a little lordly dominion." The result was that the Synod of Scioto, in 1820, constituted itself into an independent judicatory, under the title of the Associate Re-

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formed Synod of the West; in 1821 the Synod of the Carolinas became independent, and is now known as the Associate Reform Synod of the South. In 1822, three of the remaining presbyteries united with the General Assembly of the Presbyterian Church in the United States of America. This left the Synod of New York practically alone to maintain the perpetuity of the original Associate Reformed Church. In 1855 the Associate Reformed Synod of New York and the General Synod of the Associate Reformed Church, which was the outgrowth, in 1839, of the Associate Reformed Synod of the West, formed a union under the name of the General Synod of the Associate Reformed Church.

THE UNITED PRESBYTERIAN CHURCH

In 1858 the General Synod of the Associate Reformed Church and the Synod of the Associate Church formed an organic union, under the title of the General Assembly of

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the United Presbyterian Church of North America. The basis of the union was the Westminster Confession of Faith, "with a modification in reference to the power of the civil magistrate *circa sacra*, so as to free it from all Erastianism, the Catechisms, the Larger and Shorter, and a Judicial Testimony." The United Presbyterian Church has become one of the strong, vital forces in the religious life of the country.

When the organic union was formed in 1858 between the General Synod of the Reformed Presbyterian Church and the Synod of the Associate Church, some in the latter church protested against the union, and resolved to maintain the old landmarks. The result, after nearly fifty years of effort, is the Associate Church of North America, which is very small.

III. THE DUTCH CHURCHES

Motley's graphic story of the rise of the Dutch Republic has popularized the traits

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of a noble people. A race which could win its independence against such great odds would be expected to impress mankind with the arts of trade, education and religion, as well as that of war. These people attained their greatest national prosperity about the middle of the seventeenth century. The Reformation of the sixteenth century completely revolutionized Holland in an ecclesiastical sense. The Dutch accepted the teachings of Calvin rather than those of Luther. It was at Dort that the first ecumenical conference of Protestantism was held, in 1618-19.

SETTLEMENT IN NEW YORK

In 1609 Henry Hudson, in the service of the Dutch, sailed up the Hudson River. Trading posts were soon established on Manhattan Island and up the Hudson River. The Dutch West India Company, chartered in 1621, planted permanent colonies. Henry William Elson says: "No people in America

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presented a more attractive picture of quiet, pastoral contentment, of unruffled satisfaction in life, of thrift and plenty, than the Dutch rural population of New York. Thus these people continued their rustic life, maintaining their customs and language for nearly two centuries; but after the Revolution they were forced to yield to the ever-increasing tide of the English race until they gradually lost their identity and their language.”

These Dutch settlers established in their midst the Reformed Church, to which they were devoutly attached. E. T. Corwin, D.D., says: “For more than half a century the Dutch Church was the only church on Manhattan Island and along the Hudson.”

Until 1747 the history of this church is confined to the local congregations, which recognized an ecclesiastical authority across the Atlantic. Interesting as it is, this period of history must be passed over. The legal name of the organization which is now under

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consideration is "the Reformed Church in America." This name was taken in 1867, in lieu of "the Reformed Dutch Church"; but the word "Dutch" is yet used in common parlance in order that this church may be distinguished from other churches which have in their names the word "Reformed."

THE COETUS

The first organization, which was called the Coetus, was formed on September 14, 1747. It had very little ecclesiastical power, being subordinated to the Classis of Amsterdam. While it was stipulated that all ministers settling in the colony should belong to the Coetus, yet the Classis left no room for doubt that it reserved to itself the right to examine and ordain men to the ministry. This course compelled the Coetus to send every candidate for ordination across the ocean. Such exactions were nothing less than unreasonable hardships, which materially stood in the way of the growth of the church.

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THE CONFERENTIE

But the church was to experience a further hindrance in its work. In 1755 a small number of members of the Coetus "seceded from that body," and established what they called a Conferentie. T. C. Corwin, D.D., says that "several ineffectual attempts were made to unite the parties, but the Conferentie were unwilling that the majority should rule. Churches and even families were divided, and religion was disgraced." But at length, in 1771, the two parties were united. According to the terms of the union "one general body and five particular bodies were to be organized, which were to meet annually. This general body was to assume the long-desired privilege of licensing and ordaining men to the ministry"; but still a certain bond of union was acknowledged with the church in Holland, until the close of the Revolution, when independent action was taken, and the mother church notified. The

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bond of union was finally and fully severed by the adoption of the American Constitution in 1792, and the organization of a General Synod, whose first meeting was in 1794. Revisions of the constitution were made in 1833 and 1874.

“The standards of doctrine have remained unaltered, and consist of the Belgic Confession, the Heidelberg Catechism, with the Compendium of the same, and the Canons of the Synod of Dort.”

DIVISIONS AND UNIONS

In 1822 five ministers seceded from the Dutch Reformed Church, and constituted the True Reformed Dutch Church. The reason assigned for this action was that the mother church was tolerating looseness in doctrine and discipline.

In 1835 a separation from the state church in Holland occurred, because of dissatisfaction which had arisen on account of differences in views on doctrine and polity. In

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1846 representatives of the Holland secession organized in the United States the Christian Reformed Church. In 1882 this church absorbed some of the membership of the True Reformed Dutch Church, and in 1889 most of the remnant followed their brethren into the new organization.

IV. THE GERMAN CHURCHES

Like the Dutch, the German Church in this country for a time used a word to indicate its national extraction; but dropped the word "German" from its title in 1869. So both churches have discontinued the use of the foreign patrial adjective. The church which is now under consideration is styled "the Reformed Church in the United States," though the word "German" is frequently used in speaking of it, for the same reason that the word "Dutch" is used in speaking of "the Reformed Church in America."

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THE REFORMED CHURCH IN GERMANY

Ulric Zwingli, who was born in 1484, is regarded as the founder, and John Calvin, who was born in 1509, as the organizer of the Reformed Church in Germany.

Toward the close of the seventeenth century those of the Reformed faith in the Palatinate were subjected to the most shameful and severe persecutions. This led many in their impoverished condition to seek freedom in America. By 1731 there were thirty thousand Germans, of whom fifteen thousand were of the Reformed faith, in Pennsylvania. The Germans were also represented in other colonies. "At first they had no regular pastors but sometimes would employ a pious schoolmaster who would read sermons to them or they would appoint one of their own number to hold such a service, and thus they would worship God as best they could." But as time passed by they became better supplied with ministers, and gave attention to the organization of churches.

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THE COETUS IN AMERICA

By authority of the Classis of Amsterdam, a Coetus was organized on September 29, 1747, just fifteen days after the Coetus in the Dutch Church was organized, and through the same authority. James I. Good, D.D., says: "The word Coetus is taken from the organization of John a'Lasco, who first organized the ministers at Emden in northwestern Germany into a Coetus in 1544. It was a synod with limited powers." But the German Church in America could not permanently remain subject to foreign jurisdiction in Holland; and yet the church in Holland deserves great credit for the assistance rendered to the Reformed German Church. Without the aid so extended it is doubtful whether the German Church would have been able to survive in the New World.

A NEW CONSTITUTION

In 1793 the church adopted a new constitution, having declared their independence

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of the foreign judicatory. The first synod of the church met the same year.

THE FREE SYNOD

In 1820 a resolution was passed by the synod looking to the establishment of a theological seminary, but the action of the synod was not everywhere received with favor. This together with other frictions led to the establishment by ministers, who withdrew from the synod, in 1822, of "the Free Synod." It is claimed that the tendency of those who led the secession movement was at first in the direction of Congregationalism. But time demonstrated the mistake of the constitution of the Free Synod, and it returned in a body to the parent organization in 1837.

In 1824, owing to a difference of views about administration, a Classis in Ohio withdrew from the jurisdiction of the synod, and constituted itself into the Evangelical Reformed Synod of Ohio, which was popularly

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known as the Western Synod. In 1842 the two synods agreed on a *modus vivendi*, and the Western Synod adopted the constitution of the Eastern. A plan of correspondence by delegates was agreed upon. In 1846 some German ministers, discarding the authority of the Western Synod, organized the German Independent Synod, but in 1852 it was absorbed by the Western Synod. In 1863 the Eastern and Western Synods formed a union, by subordinating themselves to "the General Synod of the Reformed Church in the United States," which was constituted the same year, and still remains the supreme judicatory of the church. The creed of the church is the Heidelberg Catechism.

V. THE WELSH CHURCH

The first Welsh Calvinistic Methodist congregation was organized in this country in 1826. The first presbytery was constituted in 1828. As the name indicates, the American branch is a lineal descendant from the

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church of the same name in Wales, which had its origin independent of, and prior to, that of English Methodism, with which it is sometimes confused.

The doctrines of the Confession of Faith of this church are in substantial harmony with the doctrines of the Westminster Confession of Faith. The polity of the church is practically Presbyterian. Its General Assembly, which was constituted in 1870, meets triennially.

APPENDIX.

STATISTICS *

SCOTLAND

The Reformed Presbyterian Church of Scotland..	1,040
The United Original Secession Church.....	3,000
The United Free Church of Scotland.....	506,088
The Free Church of Scotland.....	10,000
The Free Presbyterian Church.....	3,000
The Church (Established) of Scotland.....	706,653

IRELAND

The Presbyterian Church of Ireland.....	106,516
The Original Secession Church.....	1,230
The Eastern Reformed Presbyterian Church.....	
The Reformed Presbyterian Church.....	3,852
The Associate Presbyterian Church.....	

CANADA

The Presbyterian Church in Canada.....	269,688
The Church of Scotland in Canada.....	10,000

THE UNITED STATES

The Presbyterian Church in the U. S. A.....	1,321,386
The Presbyterian Church in the U. S.....	279,803
The Cumberland Church, including non-residents	72,500
The Cumberland Presbyterian Church Colored...	20,000
The Reformed Presbyterian Church in North America and Canada.....	700
The Reformed Presbyterian Church (General Synod)	3,500

* There are about 5,400,000 communicants in the Presbyterian Churches of the world, and about 30,000,000 adherents.

APPENDIX

The Reformed Presbyterian Church (Synod)	9,503
The Covenanted Reformed Presbyterian Church..	17
The Associate Reformed Synod of the South....	14,036
The United Presbyterian Church.....	160,803
The Associate Church of North America.....	786
The Reformed (Dutch) Church in America.....	116,174
The Christian Reformed Church.....	
The Reformed (German) Church in the U. S....	293,000
The Welsh (Calvinistic Methodist) Presbyterian Church	14,500

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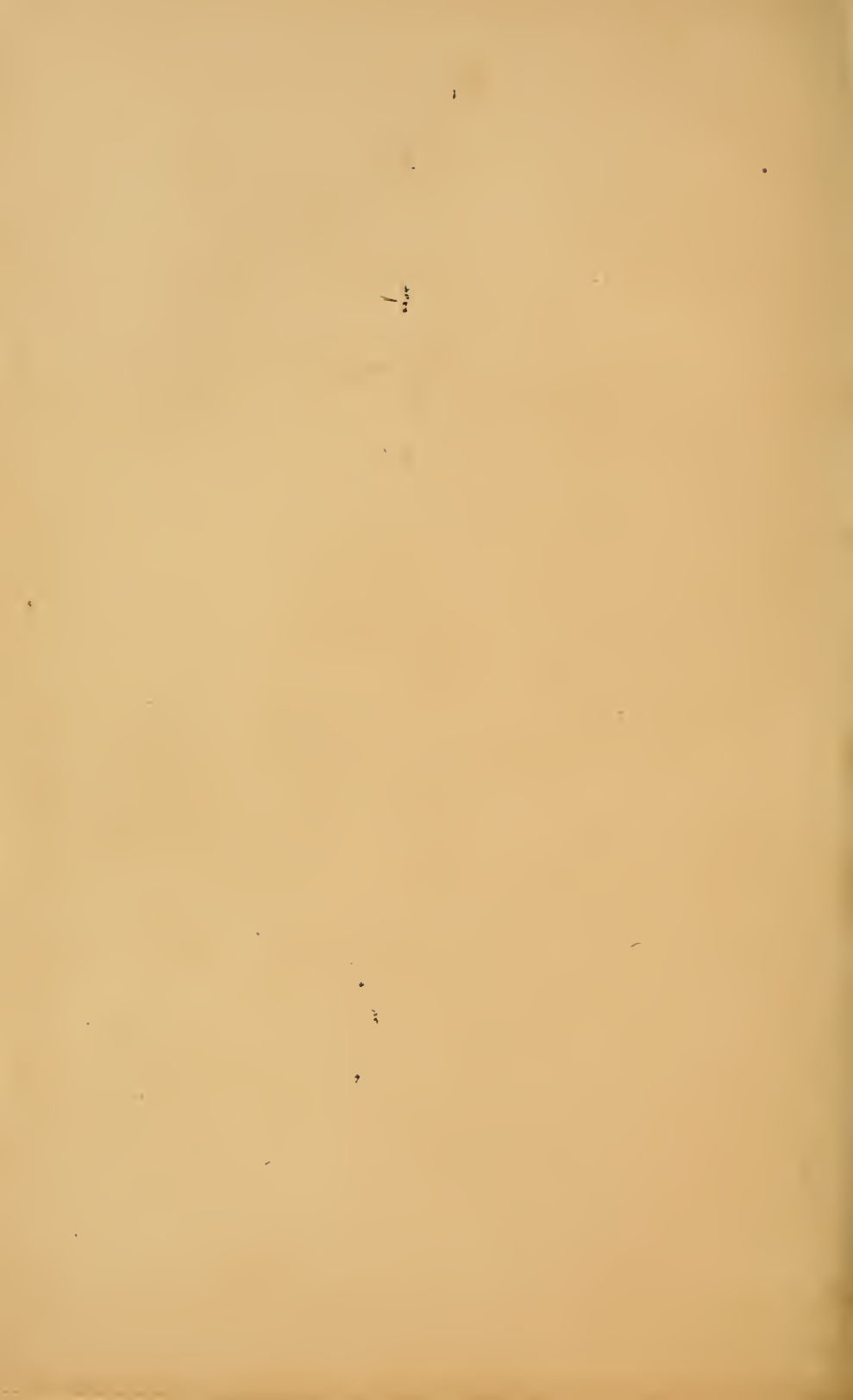
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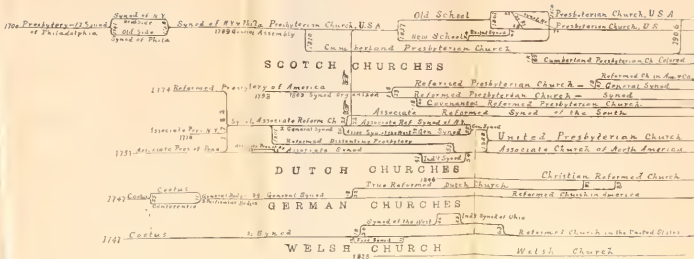
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